Encouragements

TO

FAITH.

Drawne from severall
ENGAGEMENTS

Both of { *Gods* / *Christs* } HEART

To { Receive / Pardon } *Sinners.*

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JOHN 6. 37, 38.

All that the Father giveth me, ſhall come to me; [and him that commeth to me, I will in no wiſe caſt out.]

For I came downe from Heaven, not to doe mine owne will, but the will of him that ſent me.

A Preface.

THere are two Perſons whom *Faith* hath to deale withall in ſeeking of Forgiveneſſe, and laying hold of Salvation, God the Father, and God the Sonne; the holy Ghoſt being that Perſon that ſets the heart a work to ſeek out for ſalvation, and reveales the love of them both. And therefore it is, that *Grace* and *Peace* (which are the object of Faiths inqueſt.)

are ſtill wiſht from *God the Father*, *and God the Son*; ſo generally in all Epiſtles, excepting that of the *Revelation* given immediately by word of mouth from Chriſt himſelf.

And accordingly when faith comes to treat with theſe two about the great buſineſſe of Salvation, the firſt and maine thing that it is inquiſitive after, is, What their heart and mind is, and how they ſtand enclined towards the receiving and pardoning of ſinners: it liſtens moſt to heare ſomething of that: and when a mans heart through faith is fully and throughly perſwaded of it, then he is fully won.

Hence, becauſe the Scriptures were written for our comfort, and ſo, fitted to, and for the workings of faith; therefore they were ſo written, as eſpecially to bring downe and lay before us the Heart of God and of Chriſt; and ſo the maine thing thy hold forth, is, the full intent and purpoſe both of God and of Chriſt to pardon and receive ſinners. *This is a faithfull ſaying*, (ſayes *Paul*) with open mouth, *that Chriſt came into the world to ſave ſinners*; and this Chriſt himſelfe every where indigitates; and to hold

hold forth this, is the ſcope of theſe words uttered by Chriſt himſelfe. And ſuch ſpeeches doe containe the very heart, marrow, and pith of the Goſpel.

And though the heart of a ſinner will never be fully ſatiſfyed, till a perſwaſion be wrought, that God and Chriſt are purpoſed and willing to ſave a mans own ſelfe in particular, (which perſwaſion is that which we call *Aſſurance*) yet when once there is a through perſwaſion ſetled upon the heart, but of ſo much indefinitely and in generall; that God and Chriſt are willing and fully reſolved to ſave *ſome ſinners* (ſo that the heart does truly beleeve that God is in earneſt) this draws on the heart to come to Chriſt, and is enough to worke *faith of adherence*, ſuch, as upon which Chriſt *will never caſt us out* (as the Text hath it.)

The great buſineſſe then for the working faith in men, is to perſwade them of Gods good will and gracious inclination unto ſinners, to beget in them good opinions of God and Chriſt this way; Men naturally having hard & ſuſpicious thoughts of both, as that ſpeech of Chriſt *Iohn* 3. 17. implies, [*God ſent not his*

Sonne into the world to condemne the world, but that the world through him might be ſaved.] Chriſt would never have hinted ſuch a jealouſie, nor ſuggeſted ſuch thoughts to mens minds, had they not been in them before, and this, to prevent and take off ſuch jealouſies. Men are apt to think, that God had a deſigne upon them as upon enemies, & laid but an Ambuſhment for their further condemnation, in his treaty of peace tendred to them by his Sonne. An example of which we have in *Luther*, who fell into ſuch ſuſpitions as theſe, for he miſunderſtanding ſome words he met with in the Epiſtle to the Romans, as they were rendred by the vulgar tranſlation then in uſe, namely, theſe, that *God ſent his Sonne* to *declare his righteouſneſſe* (as they are by us tranſlated,) he thought the meaning of them to have been this, *to declare and ſet forth his judgement* on the world, (ſo he interpreted [*ad juſtitiam ſuam, &c.*]) The truth is, the jealouſies of mens thoughts herein, were thoſe that have put God to his Oath, [*As I live, I will not the death of a ſinner, &c.*] ſo alſo *Heb.* 6. 17. Men doe not ſo uſually queſtion the power of God, he is able enough to ſave them they think,

think; he is *able to engraft them in* (as the Apoſtle ſpeakes to the Jewes, *Rom.* 11.23.) but all their doubts are about his *Will*. *Gods will* was the Fountaine and ſpring of our ſalvation, in the contriving of which, he wrought *all things according to the counſell of his own will*; (as the Apoſtle to the *Epheſians* ſpeaketh) and in an other place it is ſaid, *He will have mercy on whom he will, &c.* and therefore the great queries in our hearts are concerning the will of God towards us.

The words of the text opened.

NOW theſe words of my Text do hold forth the full willingneſſe of both theſe two Perſons, both of God and of Chriſt;

1. Of Chriſt, he here profeſſeth himſelfe willing to entertaine all that will come to him, [*He that will come to mee, I will in no wiſe caſt out*] Which words are not to be underſtood; as if ſpoken only of calling out them that are already come unto him, as if they were onely a promiſe againſt being caſt off after being

received; and ſo intended againſt fears of falling away: but they are chiefly intended as an invitement to all that are not yet come, that they would *come to him*, and ſo, to expreſſe how ready and willing he is to entertaine all commers, as one who ſets his doors open, keeps open houſe, & beats back none that would come in, [*Him that commeth to me I will in no wiſe caſt out.*] And though it may ſeem to be but a ſlender and ſparing expreſſion of his readines to entertain ſuch to ſay onely [*I will not caſt them out,*] yet, though he ſpeakes with the leaſt, yet he wil doe with the moſt, he being *aboundant in goodneſſe and truth*, and one that is better then his word in the performance. As when he ſayes, *he will not diſpiſe a broken heart*; is that all the eſteeme he will manifeſt to ſuch a heart? oh no, it is the moſt welcome thing, and endeared frame of ſpirit that can be in any creature. His meaning is to ſhew, what he elſe-where ſayes of a meek ſpirit (which is all one with *a broken heart*) that, *with God* it is *of great price*, for ſo in *Iſaiah* he expreſſeth himſelfe, *I that inhabit eternity, with whom will I dwell? with a ſpirit that is broken and contrite.* He uſeth alſo this

this expreſſion of *not caſting them out*, in relation, and for a more direct anſwer unto the feare which he knew uſually poſſeſſeth the hearts of poor ſinners when they are about to come to him; they feare he may reject them, they know not their entertainment, their welcome. To meet with this Scruple, he ſayes, [*I will not caſt ſuch out*] chooſing rather thus to remove the doubt that is in their hearts, then to expreſſe the fulneſs of his owne; the Scriptures ſpeaking *potius ad cor noſtrum, quam cor ſuum*, rather *unto* our hearts then fully what is in his own, (which can never be done.)

And yet even in this diminutive expreſſion, there is that inſerted, which argues not onely a willingneſs and readines, but a reſolvedneſs joyned with the greateſt care and faithfulneſs that can be, [οὐ μὴ] *I will* [*in no wiſe*] *caſt out*. We may ſee his heart through this little crevis: he doth herein as a faithfull man, who to give the more full aſſurance puts in ſome binding word into his promiſe, as [*I will at no hand, or in no wiſe faile you,*] Thus does God alſo in that knowne Promiſe *Heb.* 12. 5. (to the hornes of which ſanctuary many a ſoule

hath fled for refuge, *I will never leave thee, nor forsake thee,* where there are no lesse then five negatives to bind and assure it, *I will not, in no wise, (&c.) leave thee.*

Now this willingnesse of his, on his part, Christ shewes by two things;

First, By that great journey he took, from heaven to earth, and that, to no other purpose but to save sinners. For this (sayes he) *did I come downe from heaven.* Great actions of one who is wise, must answerably have great ends; now this was the greatest thing that ever was done, that the Sonne of God should come from Heaven. And when there can be but one end of an action so great; that end must needs be accomplished, or else the action is wholly in vain. Now in comming down from Heaven, he could have no other end but the saving of sinners, he could have no other businesse to do, that he did here; therefore the Scriptures put his comming into the world wholly upon this, to seek & to save that which was lost, and do attribute his taking upon him the *likenesse of sinfull flesh* to have been [*for sinne*] so *Rom.* 8. though other ends might be supposed

posed, and were accomplisht by the assuming mans nature, yet he had no other end of taking *fraile flesh*, especially there could be no other end of his dying, but meerly and onely for sinne; *Iohn* 12. 24. he sayes, *if he had not fallen to the ground and dyed*, he had then remained *in Heaven alone*, and no sinners had come thither; that therefore they might ascend to heaven, he descends from heaven, *I came down from heaven, &c.*

Secondly, He demonstrates his willingnesse by this, that his Father had sent him on purpose to receive and to save sinners: *I come* (sayes he) *to doe the will of him who sent mee:* and *Iohn* 8. he sayes [*I came not of my self, but (my Father) he sent me*] And if he were sent by his Father to this end (as he affirmes hee was, and as by the coherence appeares, for he makes it the reason why he will cast none out) then certainely he will faithfully do the work he was sent for: In *Heb.* 3. 1. he is called the *Apostle of our profession*, [*Apostle*] that is, *one sent*, so the word signifies; and what followes? *who was* [*faithfull*] *to him that appointed him.* Now upon these considerations, Christ tels you that you may build upon

upon him, that you ſhall certainly find him willing.

2. For his Fathers willingneſſe, he tels us we may be much more confident of it; for he puts his own willingneſſe and all upon that: *Him* (ſayes he) *that the Father gives me, ſhall come to me; and him that commeth to me, I will in no wiſe caſt out. For I came down from heaven, not to doe my own will, but the will of him that ſent me: and this is the Fathers will that hath ſent me, &c.* In which words you may obſerve both *wherein* he declares his Father to be engaged, and *how much.*

Firſt, *wherein*: and that by two things;

1. That he ſent him to that end, and ſo, it is his Fathers buſineſſe more then his owne. So alſo *Luke* 2. 49. he expreſſeth himſelfe: [*Shall I not doe my Fathers buſineſſe?*] as elſewhere in *Iſaiah* he is called his Fathers *Servant* in it, and *John* 5. 36. he makes it his *Fathers work.*

Secondly, that he in a ſolemne manner gave unto him them whom hee would have to be ſaved, with charge to loſe none: [*All that the Father hath given me ſhall come unto me:*] and this is his will

will, that I should lose none, but give him an account of every soule of them at the last day. They are given him as jewels, and as his *Benjamins*, to look to, and see to bring back, and keep from destruction. Now whom he so solemnly gave to Christ to save, he will never cast away, when they shall come unto Christ.

Then 2. hee shewes *how much*, and how *deeply*, his Father is engaged, and makes it his Fathers will rather then his owne: [*I come not to doe my owne will, but the will of him that sent mee:*] The meaning whereof is, not to shew that he came unwillingly, or receives sinners unwillingly, but that his Fathers will was first in it (as I shall shew anon,) and so much in it, that (if you will resolve it into its first principles) Christs comming was principally to please his Father. It is such a speech, as that in *John* 5. 22. [*The Father judgeth no man; but hath committed all judgement to the Son, &c.*] Not that God is not a *Judge* as well as Christ, (for *Heb.* 12. 23. hee is termed the *Judge of all men*) but because all judgement is visibly committed unto Christ, therefore the Father is said to

judge

judge no man. So here, because the Fathers will is chiefe, and first in it, Christ therefore sayes, hee came not to doe his own will, but the will of him that sent him.

And so you have the meaning of the words.

The maine OBSERVATION *out of the words: Demonstrations of* Gods heart *herein, from his engagements from everlasting: How his heart stood to sinners afore the world was.*

THE Observation, which I single out of these words to insist upon, is this; That

Both *God the Father*, and *Jesus Christ the Sonne* are fully willing, and resolved to save sinners.

1. For *God the Father*, There are many Demonstrations of his will herein, that may be taken *ab extra* from his Oath, Word, Promise, &c. which I shall handle in another method: but those which I shall first hold forth, are more intimate and *Intrinsicall*, and homogeneall to the argument which Christ useth here in the

Text

Text, (which we have seen) to bee these, that it was Gods will first, and Christs, but because it was his, *(I come not to doe mine own will,)* & that it was he that dealt with Christ about it, and wrought him off to it, and made it his business; *(but the will of him that sent me.)* So that the Demonstrations which I shall pitch upon, shall be drawn from Gods engagements, both from his transactions with Christ from everlasting, before he came into the world, and those that now lie upon him from Christs having fully performed what he sent him into the world for. And from either may be fetcht strong consolations, and confirmations to our faith, that Gods will must needs continue most serious and hearty to save sinners.

Many other sorts of Demonstrations of this point might be fetcht and drawn from the riches of his mercie, lying by him to bestow on some great purchase; & on what greater purchase could they be bestowed, to shew forth the glory thereof, then upon the salvation and pardon of sinners? But these also I shall at the present let lie by untold, having else where counted them up, and set them

forth

forth, such demonstrations being onely proper to this Text, as argue an engagement of his will; whereas all those riches of mercy that are in him (although the moving cause of all) might have for ever remained in him as his nature, without any determination of his wil to save any man. When therefore a poor sinner shall heare (besides the mercifull disposition of Gods nature) that acts and resolutions of his will have past from him, about the pardoning of sinners, so as his will hath engaged all the mercies of his nature to effect it, this brings in strong consolation.

Now the deepness of these engagements of his will to pardon sinners, may be demonstrated,

1. From such transactions of his, as were held by him with Christ from everlasting; which have both put strong obligations upon him, and also argue him fully and firmly resolved to save sinners. Now all the particular passages of those treaties of his with Christ, about the reconciliation of sinners from everlasting, I have else where also at large handled; and therefore it is not my scope now to enumerate them: I shall now onely draw

draw demonstrations from some few of them, by way of *Corollary*, to help our faith in this point in hand, namely, Gods resolvednesse to pardon sinners.

The first is drawne from this, That God the Father had the first and chiefe hand in this matter of saving sinners (as I then shewed) the project was his, and the first motion his.

1. The Project, he laid the plot of it, & contrived all about it, for the effecting of it. Therefore *John* 5. 19. Christ saies *The Sonne can doe nothing of himselfe, but what he sees the Father doe.*

2. The first *Motion* was his, *I came not to doe my own will*, (sayes Christ) *but the will of him that sent me.* Both which (*Project* and first *motion*) are shut up in that one sentence, *Ephes.* 1. *He worketh all things by the* [*counsaile*] *of his own* [*will.*] Now, for God thus to have the first hand in it; did put a great and deep engagement upon his Will in it. We see among men, the Projector and first motioner of a businesse is alwaies most forward in it; because then it is most peculiarly his owne; and the greater will be his honour in the compassing of it. How many great affaires have been spoiled, because

cauſe ſome men have not been the chiefe and firſt in them that affect the preheminence? Now this honour God the Father may challenge, that he was the firſt in reconciling and ſaving ſinners: It is therefore called *Gods wiſdome*, *Eph.* 3. 10. and *his purpoſe*, *Epheſ.* 1. 9. *Gods righteouſneſſe*, *Rom.* 1. 17. and *the pleaſure of the Lord*, *Iſai.* 53.

Secondly this Project and Motion did riſe up in him unto a ſtrong reſolution and purpoſe, and to an unalterable decree to ſave ſinners by Chriſt: ſo *Eph.* 1. 9.

And 1. For his purpoſes, they are imumetable. Would not *Paul* lightly alter purpoſes taken up by him, *when I therefore was thus minded*, (ſayes he, 2 *Cor.* 1. 17.) *did I uſe lightneſſe? or the things that I purpoſe, doe I purpoſe according to the fleſh, that with me there ſhould be yea, yea, and nay, nay?* Would not *Paul* (I ſay) alter his purpoſe becauſe he preached the Goſpell, and will God (think you) alter them who gave the Goſpell? no, it is the *eternall Goſpell*, *Revel.* 14. 6. and God is of the ſame minde ſtill, ſo it followes in that place to the *Corinths*, *But as God is true* (or varies not) *ſo was our word to you*, which

which yet is his more then *Pauls*, &c.

2. For Gods decrees, (whereof this was one) they are also *immutable*. The great Monarchs of the earth, the Persians, took to themselves that infallibillity, that they would not alter the Decrees which they made: (therefore when a thing was unalterable, it was said to be *as the Lawes of the Medes and Persians*) which was to shew their greatnesse, and their wisdome, that they could so resolve, as no person or power whatsoever should be strong enough to cause them to change their resolutions: and yet they were forced, though not to alter a former Decree, yet to give countermands unto it, (as *Ahasuerus* did) and men doe alter, because they cannot foresee all events, and so cannot make unalterable Decrees without prejudice. Therefore the Pope, who takes on him the style of *Infallible*, and so assumes to himself the highest prerogative that ever man did, yet of him it is said, *Papa nunquam ligat sibi manus*, that he never binds his own hands by any Decree he makes, because he cannot fore-see all inconveniences, notwithstanding what ever he assumes: But with God it is not thus, *He*

is

is not a man that he should have cause to *repent*, for he knowes and fore-sees all that can or will follow.

Now 1. this immutability of his counsaile he shews by two oathes; the first made to Christ, the second to us.

1. To Christ, *Heb.* 7. 21. *This Priest* (Christ) *was made with an oath, by him that said unto him, The Lord sware and will not repent, Thou art a Priest for ever &c.* And this was from everlasting; for then it was, that Christ was first made Priest; Now then God foresaw that he could never have a relenting thought at the pardoning of sinners through him, this his Son would so satisfy and please him; and thereupon he sware.

2. To us; *Heb* 6. 17, 18. *God willing more abundantly to shew unto the heyres of promise the immutability of his counsaile, confirmed it by an oath: that by two immutable things (in which it was impossible for God to lie) we might have a strong consolation, &c.* The thing I alledge this place for, and which I would have observed, is, that this oath is not mentioned as that now which makes God so immutable, (though that be a truth) But Gods oath is here made that whereby God

God did declare unto us the immutability of his purpose formerly and from everlasting taken up, and so that immutability of his counsell was the cause of his oath, and that was to pardon sinners: for it is the promise made to *Abraham* and his seed that is there specified.

Yea 3. God set his seale unto all, further to confirme it. He both *sealed Christ to the work*, *John* 6. 27. and likewise sealed up in his Decrees the persons of these sinners that shall be saved. 2 *Tim.* 2. 19. *The foundation of the Lord remaines sure, having this seale, The Lord knoweth who are his*, And if it were but a Kings seale, it could not be reversed; but this is Gods. Yea, he hath *sealed up their sins* also by and through Christ, *Dan.*9.24. never to be remembred or lookt upon more.

Thirdly, God rested not in a Decree onely, but entred into Covenant with Christ to save sinners by him if he would dye. This Covenant you have Dialogue-wise set out, *Esay* 49. First, Christ begins at the first and second verses, and shewes his Commission, telling God how he had called him, and fitted him for the work of Redemption, and hee would

would know what *reward* he ſhould receive of him for ſo great an undertaking: God anſwers him, *ver.* 3. and at firſt offers low, onely the Elect of Iſrael. Chriſt who ſtood now a making his bargaine with him, thought theſe too few, and not worth ſo great a labour and work, becauſe few of the Jewes would come in, but would refuſe him, therefore *ver.* 4. he ſayes, *he ſhould labour in vain*, if this were all his recompence: and yet withall hee tels God, that ſeeing his heart was ſo much in ſaving ſinners to ſatisfie him, hee would doe it how ever for thoſe few, comforting himſelfe with this, that his *worke was with the Lord.* Upon this God comes off more freely, and openeth his heart more largely to him, as meaning more amply to content him for his paines in dying: *It is a light thing* (ſayes Cod to him) *that thou ſhouldeſt be my ſervant to raiſe up the Tribes of Jacob*, that is not worth the dying for, I value thy ſufferings more then ſo, *I will give thee for a ſalvation unto the ends of the earth.*

Vpon this he made a promiſe to Chriſt 1 *Tit.* 2. and a promiſe is more then a purpoſe. A purpoſe may be in ones ſelfe,

as

as *Ephes.* 1. 9. but a promise is made to another. Now God cannot lie in himselfe, but most of all, not to his Son.

A second sort of Demonstrations. The engagements of Gods heart to sinners, from, and upon Christs having dyed at his request.

A Second sort of Demonstrations are drawne from Christs having already come and performed all this: for

1. Christ is now to bee satisfyed for that his dying, as well as he by his death had satisfied God: he is now to have his reward. God never set any on work but he gave them wages. Thus unto *Nebuchad-nezzar* he gave *Egypt* as his hire for his service at *Tyre*, and to *Cyrus* he gave hidden treasure. Now it is not Christs own glory that will satisfie him, for that he could have had, and never have dyed; there remaines therefore nothing that can or will satisfie him, but to have the end of his death, *To see his seed and be satisfied, and to see of the travell of his soul:* and *to justifie many*, as it is *Isaiah* 53. hee dyed (as himselfe speakes *Iohn*

12.24.) that he might not bee alone in heaven; his desire is, that those whom he dyed for might see his glory.

2. If we consider the act it selfe, of delivering Christ unto death, there was not, nor could there ever bee any thing more abhorrent unto God; no act ever went so much against his heart: for if he bee *afflicted in all our afflictions*, and doth not *willingly punish the Sonnes of men*, neither *wils the death of a sinner* that deserves it, much lesse would hee will the death of his own Sonne. Now what was there to sweeten the death and sufferings of his Sonne unto him, except his end in it? (for it is the end that sweetens and facilitates the meanes tending unto it,) now the end of Christs death could be no other but to take sinnes away, and to procure the pardon of sinners, and so it must needs bee infinitely delightfull unto him, and his heart strongly set upon it, seeing it did sweeten unto him an act otherwise so abhorrent, and of this end therefore it is impossible he should ever repent. Now *Ephes.* 5. 2. the very offering of Christ is called a *Sacrifice of a sweet smelling savour*, and what was it that made it so

but

but even the end for which it was done (and which is there put upon it) that it was out of love unto us; and out of a minde to have sinners pardoned; for else in it selfe, it must needs have beene abominable unto his.

Again 3. if at any time he would have repented him of his purpose, it would have beene at the time of Christs being crucified, when he came to *bruise him*; then his heart would have recoyled, and especially when Christ poured out his soule with such strong cries and teares as he did. At other times in punishing but his children we finde, that when hee comes to doe it, his heart as it were fails him, as *Hos.* 11. 8. [*How shall I give thee up?*] the rod falls out of his hand, and his bowels yearne within him; yet he relented not when he saw the soule of his *Ioseph* in bitternes, but still made an impossibility of it for him to avoid suffering, because his purpose was thereby to take sinnes away. Therefore Christs request was, *Father, if it be possible, let this cup passe*: The necessity lay onely in Gods will in reference to this end, to forgive sinnes. If God would ever have relented or repented him of this purpose,

it would have beene then: we read of his repenting him of other of his works, but his minde is so fully carried to take away sins, that he did not then or can ever repent of putting his own Sonne to death, for the effecting of it: To pardon sinners is more naturall to him, then to kill his Son was unnaturall. Now his end & purpose being thus fully set to pardon & save sinners, if he should be frustrated of this his end, he would then indeed repent him of using his Son as he had done. Nay, it is not onely said, that he repented not, but that *it pleased him to bruise Christ*, in respect to that his end, which was so pleasant to him: So you have it *Esay* 53. 10. And therefore surely it pleaseth him much more, to pardon sinners, now he hath thus bruised him; and so indeed it followes there, *The pleasure of the Lord shall prosper in his hand*, It is spoken of his saving and justifying of sinners. It troubled God to heare a soule *bemoane* it selfe for its sinne, *Jer.*31. 20. but wee read not that it did so, when Christ bemoaned himselfe in his sufferings; and the reason was, because the work that Christ was about to doe, was a sweet Sacrifice to him; and it would trouble God more

more to condemne a ſinner that Chriſt dyed for, then it did to ſacrifice Chriſt for him.

4. Upon that ancient agreement betweene God and Chriſt; God pardoned millions of men under the Old Teſtament upon the bare word of Chriſt, before he came into the world, or had paid one peny of the debt, hee muſt needes therefore be ſuppoſed to be much more willing now to doe it, when Chriſt has done all that was required, and failed not, and that at *the due time*, (as it is ſaid, *Rom.* 5.) If Chriſt had failed or come ſhort but of a little of what he was to doe, God might have denyed to let the world goe upon truſt any longer: But now Jeſus Chriſt hath performed all, and is aforehand with him, and hath put in ſtock enough to pardon ſinners to the end of the world.

Yet 5. Now even juſtice it ſelfe will call upon him to diſcharge ſinners, it will not let him reſt in quiet till he has pardoned and ſhewed mercie unto poore ſinners that come to Chriſt, & hath given in their bond; and this, though we had no promiſe to ſhew for it, yea, though Chriſt himſelfe had nothing to ſhew for

it: Gods very juſtice would *trouble him* (I may ſo ſpeake with reverence, for he himſelfe ſayes, that he was *troubled for Ephraim*, *Ier.* 29.) till he had given out an acquitance, becauſe hee knowes the debt is paid, and alſo that Chriſts and his owne intent was, that when Chriſt had once dyed, ſinners ſhould thereby be juſtified: Even as if an honeſt man had a bond for a bebt that is diſcharged, lying ſtill in his hands, of which payment, he whoſe debt it is, knowes nothing, although he or they that paid this debt were dead, ſo that there were no one left that were able to challenge an acquitance from him, and a cancelling of that bond; yet meere honeſty would cauſe him to give it in. Now Jeſus Chriſt dyed, and God himſelfe put him to death meerely to pay our debts, and "ſayes Chriſt at his death; Let ſinners "require my blood, and the merits of "it at thy hands, and have it out in par-"don.

That was Chriſts will which hee made at his death, (as you have it *Heb.* 9. 16, 17. where the Apoſtle calls it a *Teſtament confirmed by the death of the Teſtator*) now there is nothing ſo ſacred

as

as the performance of the will of the dead. And now Christ himselfe is alive again, and is ordained by God to be his owne Executor, and so lives to claime an acquitance; therefore certainly God will never withhold it: In justice hee cannot, he will not, have a bond lie by him that is discharged. Hence it is said that *God is just to forgive our sinnes*, 1 *John* 1.

There are three things which doe cry for Justice, and all doe meete in this.

1. The wages of a hireling (if detained) are said to cry. So in the 5. of *James* it is said, *The wages of Hirelings* detained, *do crie in the eares of the Lord of Hosts*: They cry wages being due in justice, and becaus Gods Justice is thereby provoked, and cannot be quiet till God hath avenged it. And so would Christs satisfaction having been made for us; It would restlesly cry to God, and not suffer his Justice to be quiet, unles we were pardoned. For he was truly and indeed Gods hired *Servant* in this worke: And God covenanted to give him the salvation of those he dyed for as his wages and reward, as *Isaiah* often represents it,

Chap. 53. and elſewhere. So that if God be juſt, he muſt give forth ſalvation; otherwiſe Chriſts obedience would cry as the worke of an hireling doth for wages.

A Second thing that cryes for juſtice, is the will of one that is dead unperformed, who hath bequeathed legacies, and left wherewith to pay and diſcharge them. And this is yet a louder cry then the former. Now Chriſt before he dyed, did thus make his will, and bequeathed pardon of ſinne and juſtification, and that eternall inheritance in heaven, as legacies to thoſe for whom he dyed, and to be given out by God after his death, as I obſerved even now out of *Heb.* 9. 15, 16, 17. where it is ſaid that Chriſt was *the Mediator of the New Teſtament, that by meanes of death they who are called might receive the promiſe* (or bequeathed legacie) *of eternall life.* And thereupon *ver.* 16, 17. the Apoſtle calls this a *Teſtament confirmed by his death,* and *which at his death began to be in force,* ſo *v.* 17. And of all things that in juſtice are held due, the performance of the will of the dead, hath ever beene held moſt ſacred.

There

There is yet a third thing which cries for justice, and that is innocent blood spilt. And this cries lowder then all the rest. So *Genes.* 4. 10. And the Apostle *Heb.* 12. 24. sets forth the cry of Christs blood for us, by *Abels* blood crying against *Cain.*

It may bee notwithstanding this that God may put the bond in suit against a sinner to make him come to acknowledge the debt, (as the Apostle there speakes [*If wee confesse our sinnes*]) But if any soule doth say, *I have sinned and it profited me not*; God cannot then withhold from throwing downe his bond canceld, saying, *Deliver him, I have found a ransome*, (*Iob* 33.) God will not have innocent blood, such as his Sonnes is, to ly upon him. If he should not pardon sinners, Christs blood would bee upon him, for it was for them only that Christ dyed, being in himselfe innocent.

6. God mends not himselfe by damning those for whom Christ dyed: Now there were not only an injustice to Christ & us in it, but God himselfe also would prove a loser. For the end of Christs

death was not simply to satisfie justice, so as without it justice could not have permitted a pardon, that might have been dispensed with, but it is was chiefly to declare the glory of Gods justice, which required such a satisfaction, (as the Apostle sayes *Rom.*3.25.) *to* [*declare*] *his righteousnesse, for the remission of sinnes that are past, through Gods forbearance.* It was, we see, the manifestation or declaration of the glory of his justice that he aimed at in it. So as if any one mans sin satisfied for by Christ, should be left unforgiven, Gods justice should lose so much glory. And if justice should thinke to get a greater glory out of the sinners, that could never be: for the sinner is unable ever to satisfie, and so to glorify Gods Justice by suffering as Christ hath done. Yea, and besides, God would be a further and a greater loser in the glory of his mercy also, which by his pardoning sinne is advanced.

The ſecond part of the Obſervation. Demonſtrations of Chriſts willingneſſe to receive ſinners that come to him. *Firſt how his heart ſtood from everlaſting.*-----

AND ſo now I come to *Chriſts willingneſſe*, which was the ſecond thing propounded in the doctrine, to bee demonſtrated. Now though his will was not firſt in it, (as was ſaid) yet wee ſhall finde him to have beene no leſſe willing then his Father. As Chriſt in ſubſiſting is the ſecond perſon, and hath his perſonall ſubſiſtence from his Father, ſo he is ſecond alſo in order of working, and conſequently, of willing too, yet he is not ſecond to him in heartineſſe of willing: but as his Father and he are equall, ſo in all that his Father willeth, his will is equall with his Father, and ſo, is as much in this buſines as his.

In the demonſtrating of this, I will

take the ſame courſe that I did in the former,

Firſt, I will ſhew how hearty he was in this, To have ſinners ſaved before he came into the world.

And Secondly, How willing he was ſince hee came into the World, and ſince his death and going out of the world.

And as a generall introduction to either, I ſhall premiſe this, which ſhall be as the corner ſtone in this building, joyning both parts of this diſcourſe together, and is a conſequent of what hath formerly been delivered.

The thing to bee premiſed is this: That if God the Father be willing, then Jeſus Chriſt muſt needs be willing alſo, and looke how much the will of the one is in it, ſo much the will of the other muſt be in it alſo; for *the Father and he are all one*: And this will ſerve for our further aſſurance of the wills of either; and we may make uſe of it both wayes, either to argue to our faith, that if the Father be willing, Chriſt muſt needs be ſo alſo, and that if Chriſt be willing, the Father is ſo alſo. That whereas ſome mens thoughts have been more taken up

about

about, and ſo more taken with the conſideration of how much the Fathers heart was in it, and how active and plotting he was about it; and againe, other mens apprehenſions have beene carryed more unto Chriſts heart in the worke; this Demonſtration which I have in hand ſhall be a help to the faith of either of theſe; ſo that if your hearts have a *doore of faith* (as the Apoſtle ſpeakes) *ſet open*, or a window to ſee either into Gods heart or Chriſts; you may raiſe a confidence of the one from the other, and ſo come to be ſure of both.

And this alſo I doe firſt mention, becauſe it is the moſt intrinſecall bottome Demonſtration that can bee made of Chriſts willingneſſe, and is the utmoſt reaſon of it.

This demonſtration I found upon *Joh.* 10. 30. [*I and my Father are one:*] That whereas in this my Text hee ſhewes how his Fathers will and his agree in one, he there gives the reaſon of it, for (ſayes he) *We are one:* and the words there, as they ſtand in their coherence, are proper to the purpoſe in hand. For Chriſt there alleadgeth them, as the reaſon why his heart, and power, and all in him

him is ſo engaged for the ſalvation of his owne, that if he have any power in him, and be able to doe any thing, not *one of them ſhall periſh, becauſe his Father and he are one.* For marke the occaſion upon which he ſpeaks this, it is the ſame that here in my Text. He had bin ſpeaking of ſaving his ſheepe; and of his power and will to ſave them; and concludes, that they *ſhall never periſh.* And he ſayes not onely, that *he will never caſt them out,* (as here) but that, *neither ſhall any man pluck them out of his hand.* And in that ſpeech he ſhewes and utters the ſtrength of his will as much as of his power. For otherwiſe although his hand of power had been never ſo potent to have held them againſt all oppoſition, yet if his will had not as ſtrongly reſolved to hold them in his hand, and ſo, if they were not as deepe in his heart as they are faſt in his hands, this ſpeech of his had not beene made good, That *they ſhall never periſh.* And then he gives the reaſon both of this reſolutenes of his will, and this prevalencie of his power, from his Fathers both will and power, engaged as much as his owne, in this buſineſſe: *My Father* (ſayes he) *that*

gave

gave them me is greater then all, and none is able to pluck them out of my Fathers hands. He pleades here firſt his Fathers will, [*He gave them me*:] And then ſecondly, his power,(whom theſe Jewes he ſpake to acknowledged greater then all, though him they did not) *He is greater then all*; *none can pluck them out of his hands*; and then argues to himſelfe, [*My Father and I are one*:] One in nature, therefore much more in will. Two perſons that have diſtinct eſſence may yet be one in will, as the Ten Kings are ſaid to be of *one mind* when theyagreed in one thing, *Rev.* 17. 13. 17. ſo *Act.* 4. 32. it is ſaid that they that beleeved were of *one heart*, & of *one ſoule*, that is, in judgement and conſent of mind. But Chriſt and God the Father *are one* yet neerer; one in nature, and therefore much more entire in will, for by nature they have but one will between them. And that place ſpeaks at once in relation to both their willingneſſes to ſave, as to both their powers to ſave ſinners. And this is not onely an Argument that they did both agree, and were like to agree in it; but that they can never diſagree. Two that eſſentially have two wills, though for the preſent agree-

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ing in one; yet it may be ſuppoſed that they may come to diſagree, and not will the ſame thing; but if they eſſentially have but one will, it is impoſſible then, but that they muſt ever agree. This great ſecurity therefore doth Chriſt give for the ſalvation of ſinners. You have not onely two Perſons engaged, Perſons *greater then all*, but all that is in them engaged, both their Power and Will; and what more can be deſired? And if the one holds his purpoſe, the other muſt alſo; for they are one. You have the very one-neſſe of God and Chriſt given you for ſecurity; ſo that if they can never be made two, and wrought aſunder, then ſinners muſt needs be ſaved. Till theſe two Perſons doe diſagree, you are ſure enough; and they muſt ceaſe to be, ere they can ceaſe to agree; for they are *one*, and *one in being*.

We have another teſtimony as full as this, 1 *John* 5. 7. *There are three that beare record in heaven, the Father, the Word, and the holy Ghoſt*, (we are yet ſurer here is a third Perſon that comes in) *and theſe three are one*. Now what is the thing that theſe doe witneſſe unto? *ver.* 11. it followes, *This is the record, that*

that God hath given to us eternall life, and this life is in his Sonne. Here their truth is pawned, as in that other place their power was: for the Apoſtle alleadgeth this as ſuch a truth, as they all agree and ſtand in to make good. And to prove this, he ſayes, (as in that other place, *Ioh.* 10.) that *theſe three are one*: that is *one* in nature, therefore *one* in will; and ſo alſo *one* in witneſſe to this truth. He ſayes not onely They agree in one; for you ſhall obſerve, that whereas there are three other witneſſes mentioned to be on earth, there is this difference put between their concurrencie in their teſtimonies and that of theſe, that *they agree in one*, (ſo *ver.* 8.) but there is more ſaid of theſe, namely, that *they are one*; that is, in Nature, and ſo in Will or Purpoſe; and ſo muſt needs much more agree in one. Now that thing which their Wils, and Teſtimonies, and all agree in, is (as hath been ſaid) that God hath given us eternall life; and this life is in his Son, to all that ſhall come for it. So that for Demonſtrations of this, I need goe no further. If there be any Power, Will, or Truth in theſe Perſons, Sinners ſhall be ſaved.

This

This being premiſed, as the moſt bottome ground of Chriſts being at firſt, and his continuing to be for ever willing to pardon ſinners; let us more particularly ſee, firſt, how his heart ſtood to the ſalvation of them before he came into the world: And then ſecondly how it ſtood enclined unto it after hee was come; and what confirmations our faith may have from both. So that the thing that I am herein to ſpeak to, is not ſo much his willingneſſe to the work of Redemption it ſelfe, (that I have elſewhere handled a part) but his willingneſſe and readineſſe to *ſave ſinners.*

1. Let us ſee how his heart ſtood to this *before the world was*, and before he came into it. And for this we find, that his *delights* were ſet upon it; ſo *Prov.* 8. 31. [*Rejoycing in the habitable parts of his earth; and my delights were with the ſons of men.*] Which words are more properly ſpoken of Chriſt, then of God the Father; and therefore I produce them under this Head. For they are ſaid to be ſpoken by *Wiſedome*, that is, Chriſt himſelfe, hee therein ſhewing how his minde ſtood towards us before the world began: for he ſpeaks what he and

his

his Father did *before the mountaines were, &c. I was ſet up from everlaſting, ver.* 22. *Then I was by him, &c. ver.* 30. And how did they paſſe away that long *ævum*? (as the Apoſtle calls it) in nothing but rejoycing and delights. He there ſpeakes of nothing elſe that they did. And what was the matter of delight unto them?

1. He and his Father delighted one in another, *ver.* 30.

2. In the ſalvation of men, *My delights were with the ſons of men*, ſo *ver.* 31. And he ſpeaks of men as ſalne; for it is ſaid in the beginning of the ſame verſe, that he *rejoyced in the habitable parts of his earth*; which is ſpoken not of the Jews onely, but of the Gentiles too, and of men all the earth over. Now firſt, *Delights* ariſe out of the ſtrongeſt and choiceſt deſires. Men are pleaſed with many things in which they *delight* not. Chriſts heart and deſires muſt needs have beene moſt on that which his delights are in. Againe, ſecondly, the greater the perſons are, and the greater their minds are, the greater are their delights. Things of great concernment are uſually the objects which are the delights of Kings, and

which

which they take pleasure in. Now the great God and Jesus Christ singled out the pardon and reconciliation of sinners for their chiefe delights.

3. Their delight herein is mentioned, and in no other work of theirs: not the Angels, nor the world, nor any thing in it.

4. This their delight is mentioned next to their delight in each other.

And fiftly, this delight he tooke aforehand, whilst his heart was onely in the expectation of it, and his mind but laying the plot of it. He delights in it ere he doth it. And if all this joy of his be onely in the thoughts of it, how much more will it delight him when he comes to doe it? All this argues how great a matter this was in his esteeme, and how much his heart was in it, and that from everlasting.

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Demonſtrations from the diſpoſition of Chriſts heart, and his carriage upon earth. As alſo ſome engagements ſince his death.

IN the ſecond place when Chriſt had aſſumed our nature, and whilſt he remained upon earth, how did this diſpoſition of his abound in him? It were endleſſe to give all the inſtances that his ſtory and ſermons do afford hereof. See but how welcom all ſorts of ſinners were at all times unto him: He caſt out none that acknowledged him for the Meſſiah: he turned none away that gave up their ſoules unto him to bee ſaved his owne way. Hee was indeed moſt reſerved unto that rich young man of any other, yet he uſed him curteouſly, the Text ſaith *he loved him*; Chriſt turned him not away, but directed him the right way to follow him. And he went away of himſelfe, undervaluing Chriſt to his poſſeſſions. And another time Chriſt indeed ſeemes to diſcourage the Canaanitiſh woman, and put her away, calling her dog: But it was onely in words; for underhand he ſtrongly drawes her heart to him by his

his Spirit, and suggests thereby to her heart by way of answer, a consideration of the highest Faith towards him, that dogs might partake of the crums that fall from their Masters table. I instance in these, because I would prevent and remove any exception which might bee taken from them. For otherwise Christs professed entertainment of all sinners was so open and notorious, as it was turned into his disgrace and opprobry, That he was *a friend to publicans and sinners*, which yet he owns and glories in, professing that he *came not to call the righteous, but sinners to repentance*. And how glad he was when any such came in unto him, he sufficiently expressed by those parables on purpose taken up, of the joy of the Prodigalls Father for his returne, & of the rejoycing for the finding of the lost groat, and likewise of the lost sheepe more then of the 99.

We read of Christs joy but seldome, and when it is at any time recorded, is is at the conversion of Soules. He had little else to comfort himself in, being a man of sorrowes: and he had nothing else on earth which he tooke delight or pleasure in. When he was converting the poore woman

woman of Samaria, (which he doth as a pleaſure and recreation to him) he forgets his meat, (although before he had been very hungry) and tels his Diſciples that he had *meat which they knew not of*, which was indeed the ſaving that poore womans ſoule. In *Luke* 10. 21. we reade that *Jeſus rejoyced in his ſpirit*; but obſerve the occaſion: He had ſent out his Diſciples to preach the Goſpell, and they had in his Name and through his Power caſt out Devils: He bids them not rejoyce in that, *ver.* 20. but ſhews them what they ſhould rejoice in, by his own example, and by what moſt comforted him. *Father* (ſayes he) *I thanke thee, that thou haſt revealed theſe things unto Babes.* This is in the next words following recorded to bee the matter of his rejoycing; he ſaw now an handſel, and an experiment of the fruit of his Diſciples miniſtery, and comforted himſelfe before-hand, in that as their ſoules had, ſo others of the poorer and meaner ſort ſhould thus come in unto him. We finde him at another time in like manner rejoycing, namely in the ſtory of his raiſing *Lazarus*, *John* 11. 15. And what was it for? Not that himſelfe ſhould be glo-

rified

rified by so great a miracle, (even the greatest that ever he wrought) but (sayes he) *I am glad for your sakes that I was not there, to the end that you might beleeve.* He rejoyced if any of his got a little more or further degree of faith. And on the other side, as sorry was he when men came not in. Witnesse his tears over Jerusalem, and those speeches of his, *John* 5. 34. *These things I speake, that you might be saved.* And thereupon in the ensuing verse he complainingly utters himselfe, *You will not* (sayes he) *come to me, that you may have life.* He speaks as one greedy of winning soules, and as sorry that any customers or hearers of his should passe by, and not turne in; (*You will not come to me, &c.*) And he relieves himselfe with this, that there were others that would, though they would not. So here in this place, when in the verse before my Text he had complained of them, that they would not beleeve, he comforts himselfe with this in the words of the Text, *All that the Father giveth me shall come unto me.* And the like you have, *John* 5. 25. 26. *You beleeve not: but my sheep, they heare my voice, &c.*

And

And then at his death, when he was upon the Crosse, hee then converts a thiefe that was crucified with him, and prayes for those that crucified him. And after his Resurrection his last words recorded in *Luke* 24. 47. are [*That remission of sinnes should be preached in his name, beginning at Jerusalem,*] that so those whom he had prayed for (though they had crucified him) might be converted & saved. Thus stood his heart all the while he was on earth, both before and after his death.

And then (in the third place) now that he hath dyed and laid downe that price, which was to purchase the salvation of sinners, he must needes bee much more willing (if it were possible hee should be) then ever. Many Demonstrations there are from those obligations which Christs sufferings and death doe put upon him, which I have already given in a Treatise upon this very argument, *The Heart of Christ in Heaven*, Part 2. onely I have reserved one or two for this place. As,

1. It was the aime and utmost intent of Christs soule in his being crucified to have sinners saved, and saved effectually.

It

It was that travaile which his heart was then big with. And certainly, Christ would not that so many and so great sufferings, now that they are past and over, should be in vaine. The Apostle makes a motive of it unto the *Galatians*, *Gal.* 3. 4. *Are ye so foolish,------have ye suffered so many things in vaine?* To bee sure Christs death shall not be in vaine: Hee will not lose the end of his sufferings. (as the same Apostle intimates but 4. *verses* before *Chap.* 2. *ult.*) A businesse that a man has prayed for much, how doth he long to see it accomplished and fulfilled? and how glad is he when it falls out as he hath prayed? and why, but because it is the fruit of his Prayers? Now much more glad is Christ to see the fruit of his death, *The travaile of his soule*, and thereby is *satisfied*, *Isai.* 53. 10. (a place I often quote to this purpose.) I will add but this to it. When a woman hath beene in travaile, shee forgets all her paines for joy that a man-childe is borne, (which is the fruit of that her travail) and so doth Christ. And then againe, for that other word, that Christ is said to be *satisfied*. Satisfaction is the accomplishment of desire, or the fulfilling

fulfilling of ones longing. So in that ſpeech of Chriſt, *Bleſſed are thoſe that hunger, for they ſhall be ſatisfyed.* So that this doth argue and preſuppoſe the moſt vehement deſires and longings in Chriſt for the ſalvation of ſoules, and his having dyed muſt needs increaſe them.

And 2. Adde this engagement unto that former, That his death can be put to no other uſe then for the pardon of ſinners. So as if he ſhould not expend it that way, he ſhould utterly loſe the fruit of it, or let it lie uſeleſſe by him. For divert it to any other uſe he cannot. And yet if he knew how to improve it to any other purpoſe; yet his love (he having intended it for the ſons of men) would not ſuffer him to do it. But beſides, if it be not imployed and beſtowed this way, it will be wholly in vain; for the good Angels, though they ſtand in need of his Perſonall meditation, to confirm them in grace; yet his blood was not requiſite thereunto. And for the bad Angels, they are utterly excluded the benefit of it. And then Chriſt himſelf he ſtands in no need of it, nor can he have any benefit by it; all that Perſonall glory which now he hath in Heaven being due unto him by

that Hypostaticall union. So that his death serves for no end, if not for this. Christ indeed hath an honour in Heaven, besides the glory of the personall union: but then it ariseth to him from the salvation of sinners through his death, which salvation is the purchase of his blood; as you have it, *Ephes.* 1. which might afford a third engagement. In that Christ should not onely lose the fruit of his death, but that glory that is ordained him by the salvation of men. So that he should be a loser, not onely of his sufferings by-past, but of all that glory that is to come from the salvation of beleevers; which is no small thing unto him. As Officers in Courts of Law, or in Universities, get the more fees, the more clients, and the more commencers there are: so it is the more for Jesus Christs gain, that many sinners get out, and are received to grace and mercy.

Some Extrinsecall demonstrations of Gods and Christs willingnesse to pardon sinners.

AND unto all these secret ingagements both of God and Christs mutually

tually to each other, and to us, we may adde all the professed publications of their mindes herein unto us, which have been made upon all occasions and by all meanes possible. As

First, This newes hath been published by all three persons, first God the Father he began to preach it to *Adam* in Paradise, and hath renewed it again and again, as with his own immediate voice from Heaven when Christ was baptized, *This is my well beloved Son in whom I am well pleased, hear him.* Which the Apostle *Peter* records and confirmes, as spoken a second time upon the mount, as a matter of highest moment to be known by us, *which voice we heard* (says he) *and is no fable,* 2 *Pet.* 1.16, 17.

Secondly, Christ who is the *faithfull and true witnesse, Rev.* 1. 5. he came from the bosome of his Father and *preached peace, Ephes.* 2. 17. Yea and it was one of his first texts he preached upon, *Luke* 4. 18. *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel, to preach deliverance to the captives.*

Thirdly, The *Holy Ghost* he also herewith *bearing witnesse, that God hath*

exalted Christ to be a Prince and Saviour, to give repentance and forgiveneſſe of ſinnes. Acts 5. 31, 32. And ſo *Heb.*2. 45. And theſe are theſe *three witneſſes in heaven,* 1 *Iohn* 5. 7. Whoſe record as it followes, is this, *that there is life to be had in his Son Jeſus Christ,* v. 11.

Secondly, God hath publiſhed this newes both *by all creatures* reaſonable, and *to all creatures* reaſonable.

Firſt, The Angels they came and preached it ſinging, *Peace on earth, good will towards men. Luke* 2. 13, 14.

Secondly by men, & to that end he hath given *gifts to men*, powerfull and full of glory, *Epheſ.*4. 8. &c. And a commiſſion with thoſe gifts, a moſt large and gratious one, *and he hath committed to us the miniſtery of reconciliation,* to wit, *that God was in Christ, reconciling the world to himſelfe.* 2 *Cor.*5. 20.

Yea and thirdly, he hath maintained this miniſtery in all ages, even to our times, all times have rung of the newes hereof, and the world is ſtill full of his Embaſſadours to treat with men about this peace, and they are to proclaime that he is fully willing; and upon that ground to beſeech men to be reconciled, and ſo long

long as Leiger Embassadors reside uncalled home, or not sent for away, so long the treaty of peace holds.

Fourthly, He hath proclaimed this by these his Embassadours in all places; he bad them goe and preach it to all the world, *to every creature*, *Marke* 16. 15. And his Disciples did accordingly. Now he would not have had it spoken so openly and generally, if he were not most serious in it.

Fiftly, Adde to this that he hath declared it by all wayes, and meanes that do argue faithfulnesse and seriousnesse.

First, Not by bare word of mouth, but we have it under his hand, he hath left his minde in *writing*. This book which is dropt from heaven, the title of it is *the word of reconciliation*. 2 *Cor*. 5. 19. the maine argument of it being reconciliation. In this book we finde, proclamation sent forth after Proclamation, book after book, line after line, all written to this end, that *we sinners might have hope and strong consolation*, as the Apostle witnesseth.

Secondly, He hath added to this writing those seales of the Sacraments, and further an oath to both, & that made advisedly

viſedly with the greateſt earneſtnes and deliberation that might be, *Heb.* 6.17. *God willing* (the text ſayes) *more abundantly to manifeſt this his intent, the immutability of his counſell, he confirmed that promiſe with an oath, that by two immutable things his word and oath we might have ſtrong conſolation.*

Thirdly. If this be not ſufficient, he hath pawned heaven and earth, the *Covenant of day and night* in Morgage to forgive iniquity and pardon ſinners; Thus *Ier.* 31.34, 35, 36. *This is my Covenant* (ſayes God there) *that I will forgive their iniquities, and remember their ſinnes no more, ſo ver.* 34. and then it followes, *ver.* 35. *Thus ſaith the Lord, who giveth the ſun for a light by day, and the ordinances of the moon & ſtars for a light by night; If thoſe ordinances depart from before me, then the ſeed of Iſrael, &c.* The like you have, *Chap.* 33.25, 26. Day and night we ſee ſtand ſtil, and therefore this Covenant holds good ſtill, but we have a greater pawn then this, the death of his Son.

And laſtly, Let his actions and courſes which he hath taken from the beginning of the world ſpeak for al the reſt, as ſatan hath been a murtherer from the begin-

ning,

ning, so God hath been a Saviour from the beginning, & Christ is the Lamb slain from the beginning of the world. God began with the first of man-kind, even with *Adam* and *Eve*, the ringleaders, the heads of this rebellion, who drew all the rest of the world unto that enmity, these were yet reconciled. Kings usually hang up the heads and chief in treasons, for examples of their justice, though they pardon others; yet these did God save and pardon as examples of his mercy, to all that should come of them; and it is observable that the first thing he did, after the world was fallen, was this act of mercy, both in preaching this Gospel, and in pardoning them, he began to do that soon, which he meant to be alwaies a doing to the end of the world, it argues he delights in it, yea & according to Christs last promise on earth, *(that he would be with us to the end of the world,)* God is to this day reconciling the world of men to himself. Some that walk in your streets by you, live among you. And he wil have thousands when you are gone, and what are these but as flags, and patternes of mercy, hung forth by God to toll and bring others in, as *Ephes.* 2. 7.

Vſe.

WHat ſhould the conſideration of theſe things work in our hearts, but what the ſcope of the text it ſelf puts men upon, even that they would *come in unto Chriſt*, and beleeve on him, and give up their ſouls unto him? *He that beleeves ſhall in no wiſe be caſt out.* As Chriſt therefore is *willing*: ſo ſhould we be a *willing people*, That which keepes men off, is, that they know not Chriſts minde and heart, think it to be an indifferent thing to him whether you beleeve, or no: as if he came into the world to do this duty of dying for ſinners ſingly in obedience to his Father, ſo that men might be rendred ſavable if they wil, and that however, if they will not, he yet hath enough to ſatiſfy and quiet himſelf with, even this that he ſhall be glorifyed in what he hath don, though few or none of the ſons of men be ſaved. It is a prejudiciall doctrine this to the ſalvation of men, and derogatory to Chriſts free love. What, do we think that Jeſus Chriſt is gone

gone to heaven, there to complaine unto Angels of the unkindneſſe and hardneſſe of mens hearts, that will not turne to him notwithſtanding he hath done ſo much, and to tell what he had done for them, and what they would not be perſwaded to do for themſelves; and that ſo he can ſufficiently pleaſe himſelfe with ſuch juſt complaints? no ſurely; our effectuall ſalvation concernes him more then ſo: and his heart is more fully bent upon it then thus to leave it, of what he hath bought *he will loſe nothing*. The truth is, he is more glad of us, then we can be of him. The Father of the Prodigall was the forwarder of the two to that joyfull meeting. Haſt thou a minde? he that came down from Heaven (as himſelf ſaith in the text) to die for thee, will meet thee more then half way (as the Prodigals father is ſaid to doe) by his ſpirit; he will ſend him from Heaven to thee, and at the latter day himſelfe will come againe to fetch thee and receive thee to himſelf. If among the Angels in Heaven there be joy at the converſion of a ſinner, how much more joy is there in Chriſts heart? If there be joy in the bedchamber-men (as *Iohn* ſpeaks) what

joy

joy is there in the bridgrooms heart? or if among the ſtanders by, when a man-child is born into the world, how much more doth the mother that was in travaile for it (as Chriſts ſoul was,) how much more doth ſhe rejoyce? O therefore come in unto him. If you knew his heart you would. As they that crucifyed him knew him not, ſo neither do thoſe who beleeve not in him. If you had been on earth with him, or if he were now here, and had this day preacht theſe things unto you, and uttered theſe his own deſires and longings after you; how would you in troopes go all thronging after him when the Sermon were done, and each of you come about him (as thoſe that had diſeaſes did) and beſeech him to pardon and ſave you; and not leave him till you had obtained ſome word of comfort and favour from him! Let me tell you, he had preacht this day, but that he had other buſines to do for you in heaven where he is now praying and interceding for you, even when you are ſinning; (as on earth we ſee he did for the Jewes when they were a crucifying him.) Now becauſe he could not for this other buſines come himſelf, he therefore ſends us his Ambaſſadours,

ſadours; and we in Chriſts ſtead do beſeech you; and *it is as if Chriſt by us did beſeech you*: and we preach but ſuch things as were *firſt ſpoken by the Lord himſelfe* (as it is in *Heb.* 2.) And he ſends his ſpirit, and continues to give gifts unto men unto this very day, and in all theſe reſpects when ever the Goſpel is preacht, he is ſaid to *ſpeake from heaven*; Refuſe not him that ſpeakes from heaven, *Heb.*12.23. And though you have not his bodiy preſence as they had, who heard himſelf preach here on earth; yet you may by faith have as free an acceſſe unto him, and know as ſurely that he heares you, as if he were in the ſame roome with you. Retire therefore into your cloſet, and treat with him in private and there preſſe theſe things on him; ſay them all over again unto himſelf, and ask him if they be not true: get the match ſtruck up between thy ſoule and him; which if once made, will never be undone againe. Say unto him, Lord, why may it not be made up now? Onely let me adde this, ſee you come not to him without a wedding-garment and wedding-affections. Take up a reſolution to love him, For if thou comeſt to him,

what

what doſt thou come for? pardon of ſinnes? and what is it in him that muſt procure that? his having dyed for thee; that was it. And what was it that moved him to dy? an infinite love; ſuch a love, as were the thing yet to be done, he would certainly do it, and dye to ſatiſfy God for thee. Now then, ſeeing he hath already don it out of ſuch a love, with what face canſt thou ask pardon of him, as the effect of ſuch a love, and not love him again, and obey him in all things. But to make ſhort work with you, know this; that if thou wil not come in to him, thou wilt be damned. So ſaith Chriſt, *He that beleeves ſhall be ſaved: but he that beleeves not ſhall be damned.* And I could tell you an other and as large a ſtory of Chriſts wrath againſt thoſe that refuſe him, as I have told you of his love. The Lamb can be angry; for he is a Lion alſo. *O conſider this therefore, leſt he tear you in pieces, and there be none to deliver you.*

FINIS.